Why "Declare and Decree" Is Not Biblical: A Theological Examination

Hví "Lýs og Fyriskipa" er ikki Biblískt: Ein Gudfrøðilig Grannskoðan

為何「宣告與命定」並非合乎聖經：一篇神學論述

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Introduction | Inngangur | 導論

The contemporary practice of "declaring and decreeing"—in which believers speak words aloud with the expectation that their verbal pronouncements will reshape spiritual and material reality—has become a prominent feature of certain streams of modern Christianity. Adherents claim that believers possess divine authority to speak things into existence, command circumstances to change, and decree outcomes over their lives, families, finances, and health. This essay argues that the "declare and decree" teaching, as popularly practiced, lacks sound biblical warrant. Through careful exegesis of the passages most frequently cited in its support, and through examination of the broader testimony of Scripture regarding prayer, divine sovereignty, and the nature of faith, this essay demonstrates that the practice elevates human speech to a position that Scripture reserves exclusively for the word of God.

Nútíðar siður at "lýsa og fyriskipa"—har truandi fólk siga orð uppí loft og vænta at teirra munnlig fráboðan umformar andligan og eflisligan veruleika—er blivin eitt framúrskarandi løtu í summum streymum í kristindóminum í dag. Tilboðarar halda at truandi hava gudliga myndugleika at tala lutir til verueru, benna umstøður at broytast, og fyriskipa úrslit yvir lívið, fjølskyldurnar, fíggjarnar og heilsuna. Henda ritgerð sigur at "lýs og fyriskipa" kenningin, sum hon er vanliga iðkað, vantar treystan biblískan grundvøll. Gjøgnum vandliga útflatan av teimum greinunum sum oftast eru nevndar til stuðuls, og gjøgnum grannskoðan av tí víðari vitnisburðinum í Heilagari Skrift um bøn, gudligan yvirhøgdleika, og eðli trúnaðar, sýnir henda ritgerð at siðurin upphevur mannaligt mál til eina støðu sum Skriftin gevur einans Guðs orði.

當代「宣告與命定」的做法——信徒大聲說出話語，期待其口頭宣告能夠重塑屬靈與物質的現實——已成為現代基督教某些支流中的顯著特徵。支持者聲稱信徒擁有神聖的權柄，能夠將事物說成存在、命令環境改變、對其生命、家庭、財務和健康命定結果。本文論證「宣告與命定」的教導，依其流行的實踐方式，缺乏健全的聖經根據。透過對最常被引用支持此教導之經文的仔細釋經，以及對聖經中關於禱告、神的主權和信心本質之更廣泛見證的考察，本文證明此做法將人的言語提升至聖經專屬於上帝話語的地位。

I. The Historical and Theological Origins of the Movement | Søguligur og Gudfrøðiligur Upprunni Rørslunar | 此運動的歷史與神學起源

The modern "declare and decree" movement did not emerge from the historic creeds, confessions, or exegetical traditions of the Church. Rather, it is largely associated with Word of Faith theology, the prosperity gospel, and the "positive confession" movement that gained prominence in the mid-to-late twentieth century through teachers such as E.W. Kenyon, Kenneth Hagin, Kenneth Copeland, and their successors. These movements often teach that spoken words release spiritual power to bring about health, wealth, or success—a concept sometimes called the "force of faith" or the "law of confession."

Nútíðar "lýs og fyriskipa" rørslan kom ikki fram úr søguligum trúarjáttunum, játtingunum, ella útflatanarhefðunum hjá Kirkjuni. Heldur er hon mest knýtt at Orðstrúar-gudfrøðini, vælstandsevangeliinum, og "jákvæðu játtingar"-rørsluni sum fekk frami í miðjari og seinni 20. øld gjøgnum lærarar sum E.W. Kenyon, Kenneth Hagin, Kenneth Copeland og teirra arvatakara. Hesar rørslan kenna ofta at talaðu orð loysa andligan mátt til at framvega heilsu, rikidøm, ella framgongu—eitt hugtak stundum nevnt "trúnin sum krapt" ella "játtingarlóg."

現代「宣告與命定」運動並非源自教會歷史性的信經、信條或釋經傳統。相反，它主要與信心話語神學（Word of Faith theology）、成功神學（prosperity gospel）以及二十世紀中後期透過E.W.肯尼恩（E.W. Kenyon）、肯尼斯·乍音（Kenneth Hagin）、肯尼斯·乍普蘭（Kenneth Copeland）等教師及其繼承者而興起的「積極認信」運動相關。這些運動經常教導：說出的話語能釋放屬靈的能力來帶來健康、財富或成功——這一概念有時被稱為「信心的力量」或「認信的法則」。

John MacArthur has been among the most vocal critics of this theology, arguing that Word of Faith teaching "is not Christianity" but rather a quasi-gnostic distortion that treats God as a force to be manipulated rather than a sovereign Lord to be worshipped. MacArthur contends that the entire framework of "naming it and claiming it" misunderstands the nature of biblical authority and inverts the Creator-creature relationship.

約翰·麥克阿瑟（John MacArthur）一直是這一神學最直言不諱的批評者之一，他認為信心話語教導「不是基督教」，而是一種準諾斯底主義式的扭曲，將上帝視為可操控的力量，而非當受敬拜的

至高主宰。麥克阿瑟主張，「宣稱並聲索」（naming it and claiming it）的整個框架誤解了聖經權柄的本質，並顛倒了造物主與受造物的關係。

John MacArthur hevur verið millum tey mest harðmæltu sum andmæla hesi gudfrøði, og sigur at Orðstrúar-kenningin "er ikki kristindómur" men heldur eitt nærstundum-gnostískt rangsneytarverk sum viðger Guð sum ein kraft til at stýra heldur enn ein yvirhøgan Harra at tilbiðja. MacArthur heldur at heilt bygningurin hjá "nevn tað og krev tað" missforstendur eðli biblísks myndugleika og veltir Skapara-skapnings sambandinum á bøk.

Similarly, Voddie Baucham has warned that the prosperity gospel and its "declare and decree" offshoots represent "a different gospel" (cf. Galatians 1:6–9) that preys upon the vulnerable by promising material blessings through verbal formulas. Baucham insists that authentic Christianity calls believers to take up their cross, not to decree their way out of suffering.

Á líkan hátt hevur Voddie Baucham ávart at vælstandsevangelið og tess "lýs og fyriskipa" greinar umboða "eitt annað evangelium" (sbr. Gal 1:6–9) sum nýtir sáravanligan fólki við at lovseta eflisligar vælsignir gjøgnum munnligar formlar. Baucham krevur at ekta kristindómur kallar truandi at taka upp kross sín, ikki at fyriskipa sítt leið úr lídanum.

同樣地，沃迪·鮑查姆（Voddie Baucham）警告，成功神學及其「宣告與命定」的分支代表了「一個不同的福音」（參 加拉太書1:6-9），它透過口頭公式承諾物質祝福，以此掠奪脆弱的人。鮑查姆堅持認為，真正的基督教呼召信徒背起自己的十字架，而不是靠命定來逃避苦難。

Derek Prince, though himself operating within charismatic circles, drew careful distinctions between legitimate spiritual authority exercised under God's command and the presumptuous practice of declaring things into existence apart from divine directive. Prince emphasized that believers must always operate under the authority of God's revealed Word rather than treating their own words as autonomous instruments of creative power.

葉光明（Derek Prince）雖然本身在靈恩圈子中事奉，卻仔細區分了在上帝命令下行使的合法屬靈權柄，與擅自在沒有神聖指示的情況下宣告事物成就的做法。葉光明強調，信徒必須始終在上帝已啟示之話語的權柄下運作，而非將自己的話語視為具有創造力的自主工具。

Derek Prince, hóast hann sjálvur arbeiddi innan karismatiskum kringunum, gjørdi vandligan greinslu millum lógligan andligan myndugleika sum varð iðkaður undir Guðs boði og tann frekjan sið at lýsa lutir til verueru uttan gudligt boð. Prince løgdi dent á at truandi skulu altíð virka undir myndugleikanum hjá Guðs opinberaðu Orði heldur enn at viðgerast við egnu orðunum sum sjálvsráðandi amboð av skapandmátti.

Pastor Stephen Tong, the renowned Reformed theologian and evangelist in the Chinese-speaking world, has consistently taught that God alone possesses the *aseity*—the self-existence and self-sufficiency—that gives His word creative power. Tong argues that any theology which attributes to human speech a power analogous to divine *fiat* commits a fundamental category error, confusing the Creator with the creature.

著名的華人改革宗神學家與佈道家唐崇榮牧師一貫教導，唯有上帝擁有「自存性」（*aseity*）——即自我存在和自我充足——使祂的話語具有創造的能力。唐崇榮認為，任何將類似於神聖「*fiat*」（命令成就）之能力歸於人類言語的神學，都犯了根本性的範疇錯誤，混淆了造物主與受造物。

Prestur Stephen Tong, hin navnkenda reformerta gudfrøðingurin og evangelistin í kinesisktalandi heiminum, hevur støðugt kent at einans Guðs eiga *sjálvstøðuleika*—sjálvsveruna og sjálvsrøkkleika—sum gevur Hans orði skapandarkraft. Tong sigur at hvør gudfrøði sum eignar mannaligum máli mátt sum líkist gudligari *fiat* begongur eina grundlegna bólks-villu, blandar Skaparan og skapningin.

Many evangelical, Reformed, Baptist, Lutheran, Anglican, and even Pentecostal scholars reject this aspect of the teaching because they believe it elevates human speech beyond what Scripture allows. As N.T. Wright has observed, the biblical narrative consistently portrays God as the one whose word accomplishes what He purposes—and this is precisely what distinguishes divine speech from human speech. Wright notes that when Scripture speaks of believers "speaking" in faith, it refers to proclamation of what God has already accomplished in Christ, not to autonomous human decrees that create new realities.

Nógvir evangeliskir, reformertir, baptistiskir, lúteranskir, anglikansir, og sjálvt pinkustir fróðimenning avvísa hesa síðuna av kennsluni tí teir halda at hon upphevur mannaligt mál longur enn Skriftin loyvir. Sum N.T. Wright hevur viðmerkt, biblíska frásøgnin framløtur støðugt Guð sum tann hjá hvørjum orðið fullkomar tað Hann ætlar—og hetta er einmitt tað sum greinir gudligt mál frá mannaligum máli. Wright tekur til viðmerking at tá Skriftin talar um truandi sum "tala" í trú, vísir hon til fráboðan av tí sum Guð hevur longu gjørt í Kristi, ikki til sjálvráðandi mannalig fyriskipan sum skapa nýggjar veruleikar.

許多福音派、改革宗、浸信會、路德宗、聖公會，甚至五旬節派的學者都拒絕這一教導的這個面向，因為他們相信它將人的言語提升至超越聖經所允許的程度。正如賴特（N.T. Wright）所觀察的，聖經敘事始終描繪上帝為那位以祂的話語成就祂旨意的那一位——而這正是區分神聖言語與人類言語之處。賴特指出，當聖經談到信徒在信心中「說話」時，指的是宣講上帝已經在基督裡成就的事，而非創造新現實的自主人類命令。

Frank Turek has similarly emphasized that Christianity is not a system of magic or incantation. The God of the Bible is personal, rational, and sovereign—not a cosmic vending machine that dispenses outcomes when the correct verbal formula is inserted. Turek argues that this distinction between biblical theism and magical thinking is fundamental to preserving the integrity of Christian faith.

Frank Turek hevur á líkan hátt lagt dent á at kristindómur er ikki eitt kerfi av gandaskap ella trøllskapar. Guð Biblíunnar er persónligur, skynsamur og yvirhøgur—ikki eitt kosmiskt sjálvsaluvælutæki sum handar úrslit tá rættu munnligu formluna er sett í. Turek sigur at hesi greinsla millum biblískan guðstrúnað og gandahugsun er grundlegur til at varðveita heilleika kristiligrar trúar.

弗蘭克·圖雷克（Frank Turek）同樣強調，基督教不是一個魔法或咒語的體系。聖經中的上帝是有位格的、理性的、至高主權的——而不是一台在插入正確口頭公式時就分配結果的宇宙自動販賣機。圖雷克認為，聖經有神論與巫術思維之間的這一區分，對於維護基督教信仰的完整性是根本性的。

Fr. Chad Ripperger, from the Catholic theological tradition, has noted that the "declare and decree" practice bears troubling resemblances to the operative logic of occult practices—specifically, the belief that correctly formulated words possess inherent power to compel spiritual forces. Ripperger warns that this confusion between prayer and incantation represents a grave spiritual danger.

Pátur Chad Ripperger, úr katolsku gudfrøðiligari hefð, hevur viðmerkt at "lýs og fyriskipa" siðurin hevur áhyggjuframkallandi líkindi við virknislogikin í duldum siðum—serliga trúna á at rætt mótaðu orð hava innibyrðis mátt at tvinga andligar kreftir. Ripperger ávarar at hesi blandingurin millum bøn og trøllskaparsøng umboðar eina alvarliga andliga vand.

查德·里珀格神父（Fr. Chad Ripperger）從天主教神學傳統指出，「宣告與命定」的做法與神秘學（occult）實踐的運作邏輯有著令人擔憂的相似之處——具體而言，即相信正確配方的話語擁有固有的能力來強迫屬靈力量。里珀格神父警告，這種將禱告與咒語混淆的做法代表著嚴重的屬靈危險。

Bishop Robert Barron has articulated a similar concern from the standpoint of classical theism, arguing that God is not a being among beings who can be manipulated by human technique, but rather *ipsum esse subsistens*—subsistent Being itself. Any prayer practice that treats God as subject to human verbal commands fundamentally misapprehends the divine nature.

Biskupur Robert Barron hevur orðað eitt líkt áhyggjuefni frá sjónarmiði klassisks guðstrúnaðar, og sigur at Guð er ikki eitt verandi millum verandi sum kann verða stýrt av mannaligari tøkni, men heldur *ipsum esse subsistens*—sjálvstandandi Vera sjálvt. Hvør bønasiður sum viðgert Guð sum undirgeven mannaligum munnligum boðum missforstendur grundlegliga gudliga náttúruna.

巴倫主教（Bishop Robert Barron）從古典有神論的立場表達了類似的關切，認為上帝不是眾存在中的一個存在——可被人類技巧所操控——而是 *ipsum esse subsistens*（自存的存有本身）。任何將上帝視為受制於人類口頭命令的禱告實踐，都從根本上誤解了神聖的本質。

II. Scripture Reserves Decreeing Reality to God Alone | Skriftin Gevur Einans Guði at Fyriskipa Veruleikan | 聖經將命定現實的權能專屬於上帝

Exegesis of Isaiah 46:9–10 | Útflatan av Jesaja 46:9–10 | 以賽亞書46:9-10釋經

The text reads:

> "Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose.'"

Teksturin lýður:

> "Minst til fyrru lutirnar frá forðum; tí eg eri Guð, og eingin annar; eg eri Guð, og eingin er mær líkur, eg lýsi endann frá byrjanini og frá fornum tíðum tað sum ikki enn er gjørt, og sigi: 'Mitt ráð skal standa, og eg vil fullkoma allan mítt ætlan.'"

經文如下：

> 「你們要追念上古的事，因為我是上帝，並無別神；我是上帝，再沒有能比我的。我從起初指明末後的事，從古時言明未成的事，說：『我的籌算必立定，凡我所喜悅的，我必成就。』」

The Hebrew verb *maggid* (מַגִּיד, "declaring") is a Hiphil participle of *nagad*, indicating continuous, characteristic action. This is not an isolated act but a defining attribute of God's nature: He alone declares the end from the beginning because He alone stands outside of time and sovereignly governs all history. The theological significance is profound—God's capacity to decree reality flows from His unique ontological status as the eternal, self-existent Creator.

Hebraíska sagnorðið *maggid* (מַגִּיד, "lýsandi") er ein Hiphil lýsingarorðssøgn av *nagad*, sum vísir á virksemi sum er ávalt og kennandi. Hetta er ikki eitt einaferðar verk men eitt støðilegt einkenni av Guðs náttúru: Hann einsamallur lýsir endann frá byrjanini tí Hann einsamallur stendur uttanfyri tíðina og stýrir yvirhøgt allari søguni. Gudfrøðiligi týdningarin er djúpur—Guðs evni at fyriskipa veruleikan flýtur úr Hans einastavliga veruleikaleigum støðu sum hin eilívi, sjálvverandi Skapari.

希伯來文動詞 *maggid*（מַגִּיד,「宣告」）是 *nagad* 的使役態（Hiphil）分詞，表示持續性的、本質性的行動。這不是一次孤立的行為，而是上帝本性的定義性屬性：唯有祂從起初宣告末後的事，因為唯有祂超越時間之外，並以主權治理一切歷史。其神學意義深遠——上帝命定現實的能力源自祂作為永恆、自存之造物主的獨特本體論地位。

As Dr. Michael S. Heiser has explained in his extensive work on the divine council framework, the biblical text consistently distinguishes between the decrees of Yahweh and the speech of all other beings—whether human or angelic. The members of the divine council may carry out God's decrees, but they do not originate them. This distinction is foundational to biblical theology and directly undermines any notion that human believers can independently "decree" reality into existence.

Sum Dr. Michael S. Heiser hevur útskýrt í sínum víðfevndu arbeiði um gudliga ráðsrammuna, biblíski teksturin greinir støðugt millum fyriskipanir Jahva og mál hjá øllum øðrum verundum—hvørt sum er mannalig ella einglalig. Limimir í gudliga ráðnum mega framkvøma Guðs fyriskipanir, men teir upprinna ikki tær. Hesi greinsla er grundlegur í biblískari gudfrøði og grafur beinleiðis undan hvørji hugsan um at mannaligar truandir kunnu sjálvstøðugt "fyriskipa" veruleika til verueru.

正如邁克爾·海瑟博士（Dr. Michael S. Heiser）在其關於神聖議會（divine council）框架的廣泛著作中所解釋的，聖經文本始終區分耶和華的命令與所有其他存有——無論是人類還是天使——的言語。神聖議會的成員可以執行上帝的命令，但他們不是命令的發起者。這一區分是聖經神學的基礎，並直接顛覆了任何認為人類信徒可以獨立地「命定」現實成就的觀念。

Exegesis of Psalm 33:9 | Útflatan av Sálma 33:9 | 詩篇33:9釋經

> "For he spoke, and it came to be; he commanded, and it stood firm."
>
> "Tí hann talaði, og tað varð til; hann boðaði, og tað stóð fast."
>
> 「因為祂說有，就有；命立，就立。」

The Hebrew *hu' 'amar* (הוּא אָמַר) employs the emphatic pronoun "he"—*He* spoke. The emphasis is on the unique identity of the speaker. The verb *wayehi* (וַיְהִי, "and it came to be") echoes the creation language of Genesis 1, where God's speech (*wayyo'mer 'Elohim*, "and God said") repeatedly results in existence. The psalmist's point is precisely that this power belongs to God alone—no creature possesses speech that ontologically creates.

Hebraíska *hu' 'amar* (הוּא אָמַר) nýtir harðliga fornafnið "hann"—*Hann* talaði. Denturin liggur á einastavligu samleikanum hjá talaranum. Sagnorðið *wayehi* (וַיְהִי, "og tað varð til") endurljóðar skapanarmálið í 1. Mós. 1, har Guðs mál (*wayyo'mer 'Elohim*, "og Guð segði") aftur og aftur leiðir til verumyndan. Hugsan sálmaskáldsins er einmitt at hesin máttur hoyrir Guði einanum—eingin skapningur hevur mál sum veruleikaliga skapar.

希伯來文 *hu' 'amar*（הוּא אָמַר）使用了強調代詞「祂」——祂說了。重點在於說話者的獨特身份。動詞 *wayehi*（וַיְהִי,「就有了」）呼應了創世記第一章的創造語言，在那裡上帝的話語（*wayyo'mer 'Elohim*,「上帝說」） 反覆地導致存在的產生。詩篇作者的要點恰恰在於，這種能力專屬於上帝——沒有任何受造物擁有能從本體上創造的言語。

Charles Spurgeon, in his exposition of this psalm, declared: "God's word is God's deed. With Him to speak is to perform. He does not, like men, need to plan and then work; His word in itself is sufficient for the accomplishment of His purpose." Spurgeon's insight underscores that the creative efficacy of divine speech is rooted in the omnipotence of the divine nature itself—a quality that by definition cannot be transferred to finite creatures.

Charles Spurgeon, í útleggingini av hesum sálminum, segði: "Guðs orð er Guðs verk. Hjá Honum er at tala at fullkoma. Hann tørvar ikki, sum menn, at skipa og síðan virka; Hans orð í sær er nóg til at fullkoma Hans ætlan." Innlit Spurgeons leggur undir at skapandi virkið hjá

gudligum máli er grundað í allveldleikanum hjá gudligu náttúruni sjálvari—eitt einkenni sum av markasetningu kann ikki verða flutt yvir á avmarkaðar skapningar.

司布真（Charles Spurgeon）在對這篇詩篇的闡釋中宣告：「上帝的話語就是上帝的作為。對祂而言，說就是成就。祂不像人那樣需要計劃然後工作；祂的話語本身就足以成就祂的旨意。」司布真的洞見強調了神聖言語的創造效力根植於神聖本性的全能——這一屬性按定義無法轉移給有限的受造物。

The *Commentary Critical and Explanatory on the Whole Bible* (1871) by Robert Jamieson notes on this verse: "The almighty power of God is here set forth as the ground of confidence. His word alone, without means, is omnipotent." This reinforces the exegetical point that the creative power of speech is an incommunicable divine attribute.

Commentary Critical and Explanatory on the Whole Bible (1871) hjá Robert Jamieson viðmerktir um hetta vers: "Allveldismátturin hjá Guði er her framsettur sum grundvallurin fyri treysti. Hans orð eitt, uttan amboð, er allveldugt." Hetta styrkir útflatanarpunktið at skapandi mátturin í máli er eitt ómeðalandi gudligt einkenni.

羅伯特·傑米森（Robert Jamieson）在《聖經批判與解釋全書註釋》（1871年）中對此節經文注釋道：「上帝的全能在此被闡述為信靠的根基。祂的話語本身，無需任何手段，就是全能的。」這加強了釋經的要點：言語的創造力是上帝不可傳達的神聖屬性。

William Lane Craig, in his philosophical theology, has further clarified that God's creative speech is not analogous to human speech acts. When God "speaks," He exercises causal power that brings contingent reality into existence *ex nihilo*. Human speech, by contrast, operates within the causal order that God has already established. To confuse the two is not merely a hermeneutical error but a metaphysical one.

William Lane Craig, í heimspekiligari gudfrøðini hjá sær, hevur framhaldandi greitt at skapandarmál Guðs er ikki hliðstøtt mannaligum málverkum. Tá Guð "talar," iðkar Hann orsakarligar mátt sum kemur avhópsligum veruleika til verueru *ex nihilo*. Mannaligt mál, á móti, virkar innan orsaka-skipanini sum Guð hevur longu staðfest. At blanda hesir tvey saman er ikki bert ein túlkunarvillu, men ein veruleikafrøðilig villu.

威廉·雷恩·克雷格（William Lane Craig）在其哲學神學中進一步澄清，上帝的創造性言語與人類的言語行為並不類似。當上帝「說」的時候，祂行使了使偶然性現實從無中（*ex nihilo*）產生的因果能力。相比之下，人類的言語在上帝已經建立的因果秩序中運作。混淆二者不僅是詮釋學的錯誤，更是形而上學的錯誤。

III. Job 22:28—A Misused Proof Text | Job 22:28—Eitt Misbrúkt Sannangrein | 約伯記22:28——一段被濫用的證明經文

The Text in Context | Teksturin í Samanhanginum | 經文在上下文中的意義

> "You will also decree a thing, and it will be established for you; and light will shine on your ways." (Job 22:28, NASB)

> "Tú skalt eisini fyriskipa eitt mál, og tað verður staðfest fyri teg; og ljós skal skína á vegirnar hjá tær." (Job 22:28)

> 「你定意要做何事，必然給你成就；亮光也必照耀你的路。」（約伯記22:28）

This verse is perhaps the single most frequently cited text in support of the "declare and decree" practice. However, responsible exegesis requires attention to the speaker, the context, and the divine evaluation of the speech.

Hetta versið er kanska eitt einasta mest ofta nevnda tekstið til stuðuls fyri "lýs og fyriskipa" siðinum. Men ábyrgdarfull útflatan krevur dáttfestu til talaranar, samanhanginum, og gudligu metingini av málinum.

這節經文或許是支持「宣告與命定」做法中被引用最頻繁的單一經文。然而，負責任的釋經要求注意說話者、上下文以及上帝對該言論的評價。

The speaker is Eliphaz the Temanite, one of Job's three friends who come to comfort him in his suffering. Throughout the dialogues, Eliphaz operates from a rigid retribution theology—the assumption that suffering is always a direct consequence of personal sin, and that prosperity is always a reward for righteousness. In Job 22, Eliphaz accuses Job of specific sins (vv. 5–9) and then promises that if Job will repent and return to God, he will be able to decree things and have them established (v. 28).

Talarinur er Elifas Temanítaski, ein av trimum vinunum hjá Job sum koma at hugga hann í lídinginum. Gjøgnum samrøðurnar virkar Elifas útfrá einum stívum endurgjaldsleika-gudfrøði—tí ætlanini at líðing er altíð bein fylgd av persónligari synd, og at vælstøða er altíð eitt løn fyri rættvísi. Í Job 22 áklagar Elifas Job um serstakar syndir (vv. 5-9) og lovar síðan at um Job vill iðrast og snúgva til Guð, mun hann kunna at fyriskipa lutir og fáa tær staðfestar (v. 28).

說話者是提幔人以利法（Eliphaz the Temanite），約伯三位前來安慰他受苦的朋友之一。在整個對話中，以利法從一種僵化的報應神學出發——即假設苦難總是個人罪惡的直接後果，而昌盛總是義行的獎賞。在約伯記22章中，以利法指控約伯犯了具體的罪（5-9節），然後承諾如果約伯悔改歸向上帝，他就能命定事情並使之成就（28節）。

The Divine Verdict | Gudliga Dómurin | 上帝的裁決

The critical interpretive key comes in Job 42:7:

> "After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: 'My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has.'"

Kritiska túlkunarlykillin kemur í Job 42:7:

> "Eftir at HARRIN hevði talað hesi orð til Job, segði HARRIN til Elifas Temanítaska: 'Mín reið brennur á móti tær og á móti báðum vinunum tínum, tí tit hava ikki talað um meg tað sum rætt er, sum tænarin mín Job hevur.'"

關鍵的解釋鑰匙在約伯記42:7：

> 「耶和華對約伯說了這些話以後，耶和華就對提幔人以利法說：『我的怒氣向你和你兩個朋友發作，因為你們議論我不如我的僕人約伯說的是。』」

God explicitly rebukes Eliphaz for not speaking rightly about Him. This does not necessarily mean that every single sentence Eliphaz utters is false—some of his statements contain partial truths. However, it means that Eliphaz's overall theological framework is flawed, and that building doctrine on his speeches requires extreme caution. The specific promise of Job 22:28—that a person can decree a thing and have it established—is embedded within Eliphaz's flawed retribution theology and cannot be extracted from that context to serve as a universal promise for believers.

Guð ávarar Elifas harðliga fyri at hava ikki talað rætt um Hann. Hetta merkir ikki neyðvandliga at hvør ein setningur sum Elifas sigur er skeiv—sum av fráboðum hansara innihalda partsliga sannindi. Men tað merkir at heildar gudfrøðiligur rámmi hjá Elifas er gallaður, og at at byggja kennislu á málunum hansara krevur møguliga áhugsamleika. Serliga lovnadan í Job 22:28—at maður kann fyriskipa eitt mál og fáa tað staðfest—er innilagd innan hina gallaðu endurgjaldsleika-gudfrøðina hjá Elifas og kann ikki verða drigin úr hesum samanhanginum at tæna sum eitt algilt lovsetan fyri truandi.

上帝明確斥責以利法沒有正確地論及祂。這不一定意味著以利法所說的每一句話都是錯的——他的一些陳述包含部分真理。然而，這意味著以利法的整體神學框架是有缺陷的，在他的話語上建立教義需要極度謹慎。約伯記22:28的具體應許——一個人可以命定一件事並使之成就——嵌入在以利法有缺陷的報應神學之中，不能從該上下文中抽離出來作為信徒的普遍應許。

Dr. Michael S. Heiser has noted that the book of Job deliberately includes theologically incorrect statements by the friends *precisely so that readers will learn to distinguish sound theology from unsound theology*. The narrator's purpose is not to validate every word spoken within the dialogues but to lead the reader toward the divine speeches in chapters 38–41, where God Himself corrects all human presumption.

Dr. Michael S. Heiser hevur viðmerkt at bók Job inniber vísvitandi gudfrøðiliga skeivligar fráboðanir hjá vinunum *einmitt til tess at lesarir skuldi læra at greina heilbrøst gudfrøði frá óheilbrøst gudfrøði*. Ætlan frásøgnarins er ikki at góðkenna hvørt orð sum er talað innan samrøðanna men at leiða lesaran at gudligu mølunum í kapitlum 38-41, har Guð sjálvur rættar alla mannaligu frekju.

邁克爾·海瑟博士（Dr. Michael S. Heiser）指出，約伯記故意包含朋友們神學上不正確的陳述，正是為了讓讀者學會區分正確的神學與不正確的神學。敘事者的目的不是驗證對話中所說的每一個字，而是引導讀者走向38至41章的神聖演說，在那裡上帝親自糾正一切人類的僭越。

Matthew Henry's Concise Commentary observes regarding Job 22: "Eliphaz speaks some truths, but misapplies them. His inference is wrong—that Job's calamities prove his guilt. The promises he makes to Job upon repentance are stated in too absolute and mechanical a form." This precisely captures the exegetical problem with using this verse as a proof text for "declaring and decreeing."

Matthew Henry's Concise Commentary viðmerkir um Job 22: "Elifas sigur sum sannindi, men misbrúkar tey. Ályktan hansara er skeiv—at Job úlukkar prógva sekt hansara. Lovnirnar sum hann gevur Job um iðran eru settar í ov algildari og tøknisligari formi." Hetta fangar einmitt útflatanarvandin við at brúka hetta versið sum sannangrein fyri at "lýsa og fyriskipa."

馬太亨利簡明註釋（Matthew Henry's Concise Commentary）對約伯記22章觀察道：「以利法說了一些真理，但錯誤地應用了它們。他的推論是錯誤的——即約伯的災難證明了他的罪。他對約伯悔改後所作的應許以過於絕對和機械的形式陳述。」這恰恰捕捉了使用這節經文作為「宣告與命定」之證明經文時的釋經問題。

Gary Hamrick has addressed this text directly in his pastoral teaching, noting that "context is king in biblical interpretation" and that lifting a single verse from a speech that God Himself later condemns is a textbook example of proof-texting—the very hermeneutical error that produces false doctrine.

Gary Hamrick hevur viðgjørt hetta tekstið beinleiðis í prestalígari kennslu sínari, og viðmerkir at "samanhangurin er kongur í biblískari túlkan" og at at lypta einum einsamum versinum úr einum máli sum Guð sjálvur seinni fordømir er eitt lærislitabókar dømi um sannangrein-neyting—tann samu túlkunarvillu sum framleiðir skeivlæru.

蓋瑞·哈姆里克（Gary Hamrick）在其教牧教導中直接論述了這段經文，指出「在聖經詮釋中，上下文為王」，從一段上帝後來親自譴責的演說中抽出單一經節，是斷章取義的教科書式範例——正是產生錯謬教義的那種詮釋學錯誤。

IV. Biblical Prayer as Submission to God's Will | Biblísk Bøn sum Undirkast til Guðs Vilja | 聖經中的禱告是順服上帝的旨意

The Lord's Prayer: Matthew 6:9–13 | Harrans Bøn: Matt 6:9-13 | 主禱文：馬太福音6:9-13

> "Your kingdom come, your will be done, on earth as it is in heaven." (Matthew 6:10)
>
> "Ríki títt komi, vilji títt verði, á jørðini sum í himmalríkinum." (Matt 6:10)
>
> 「願你的國降臨。願你的旨意行在地上，如同行在天上。」（馬太福音6:10）

Jesus teaches His disciples to pray by *submitting* to the Father's will, not by *decreeing* their own will upon reality. The verb *genēthētō* (γενηθήτω, "let it be done" or "let it come to pass") is a third-person aorist passive imperative—a request that God's will be accomplished, not a declaration that the pray-er's will is being imposed. The grammatical structure itself embodies the posture of submission.

Jesus kennir lærusveinum sínum at biðja við at *undirkasta seg* vilja Faðursins, ikki við at *fyriskipa* egnan vilja yvir veruleikan. Sagnorðið *genēthētō* (γενηθήτω, "lat tað verða gjørt" ella "lat tað henda") er triðju persónu aorist passívur boðshátt—eitt krav at Guðs vilji verður fullkomaður, ikki ein fráboðan at vilji biðjarans verður álagt. Málfrøðiligur bygningurin sjálvur líkamligar støðuna av undirkasti.

耶穌教導祂的門徒禱告是透過順服天父的旨意，而非透過命定自己的旨意於現實之上。動詞 *genēthētō*（γενηθήτω，「願它成就」或「願它實現」）是第三人稱不定過去式被動語態祈使語氣——是祈求上帝的旨意得以成就，而非宣告禱告者的旨意被施加。語法結構本身就體現了順服的姿態。

Ray Comfort has frequently emphasized this point in his evangelistic teaching: "Prayer is not about getting God to do what we want—it is about aligning ourselves with what God wants." Comfort notes that the very structure of the Lord's Prayer teaches us that God is the actor, we are the petitioners; God is sovereign, we are dependent.

Ray Comfort hevur ofta lagt dent á hetta í evangeliserandi kennsluni sínari: "Bøn handlar ikki um at fáa Guð at gera tað vit vilja—hon handlar um at stilla okkum saman við tað Guð vil." Comfort viðmerkir at sjálvur bygningurin á Harrans Bøn kennir okkum at Guð er gerðamaðurin, vit erum biðlararnir; Guð er yvirhøgur, vit erum avhópandi.

雷·康福特（Ray Comfort）在其佈道教導中經常強調這一點：「禱告不是要讓上帝做我們想做的事——而是讓我們自己與上帝所要的對齊。」康福特指出，主禱文的結構本身就教導我們：上帝是行動者，我們是祈求者；上帝是至高主權者，我們是依賴者。

Gethsemane: Luke 22:42 | Getsemane: Luk 22:42 | 客西馬尼園：路加福音22:42

> "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."
>
> "Faðir, um tú vilt, tak hetta bikar frá mær. Men ikki mín vilji, men títt, verði gjørdur."
>
> 「父啊，你若願意，就把這杯撤去；然而，不要成就我的意思，只要成就你的意思。」

If any human being in history possessed the right and the authority to "declare and decree," it was Jesus Christ—the incarnate Son of God. Yet even Jesus, in His humanity, submits His will to the Father's. The phrase *plēn mē to thelēma mou alla to son* (πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σόν) establishes the paradigm for all Christian prayer: it is the Father's will that takes precedence, not ours.

Um nakran maður í søguni átti rættin og myndugleikan at "lýsa og fyriskipa," so var tað Jesus Kristus—Guðs líkamligi Sonur. Men sjálvt Jesus, í mannligum líkama sínum, undirkastar viljan sín undir Faðursins. Orðalagið *plēn mē to thelēma mou alla to son* (πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σόν) staðfestir fyrimyndina fyri alla kristna bøn: tað er vilji Faðursins sum hevur forrang, ikki okkara.

如果歷史上有任何人擁有「宣告與命定」的權利和權柄，那就是耶穌基督——上帝道成肉身的兒子。然而即使是耶穌，在祂的人性中，也將自己的旨意順服於天父的旨意。短語 *plēn mē to thelēma mou alla to son*（πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σόν）為所有基督徒的禱告確立了範式：優先的是天父的旨意，而非我們的。

Fr. Josiah Trenham has powerfully articulated this point from the Orthodox tradition: "The Christian life is not the mastery of techniques by which we bend God to our will. It is the gradual transformation of our will until it conforms to His. Gethsemane is the school of prayer—and its lesson is surrender, not sovereignty." Trenham's insight captures the fundamental inversion that the "declare and decree" movement performs: it places the human will in the position of authority that belongs only to God.

Pátur Josiah Trenham hevur kraptiliga orðað hetta frá rættruandi hefðini: "Kristilíga lívið er ikki at ráða yvir tøknisligum hættum sum vit bøygja Guð at okkara vilja. Tað er smáhøgg-umbreyting av okkara vilja til hann samhoyrir Hans. Getsemane er skúlin fyri bøn—og leksan er undirkast, ikki yvirhøgd." Innlit Trenhams fangar grundlegnu veltingina sum "lýs og fyriskipa" rørslan ger: hon setur mannaligu viljann í myndugleikastøðuna sum hoyrir einans Guði.

約西亞·特倫漢神父（Fr. Josiah Trenham）從東正教傳統有力地闡述了這一點：「基督徒的生命不是掌握技巧以便將上帝屈從於我們的旨意。而是我們旨意的逐漸轉變，直到它與祂的旨意一致。客西馬尼園是禱告的學校——它的功課是降服，而不是主權。」特倫漢神父的洞見捕捉了「宣告與命定」運動所進行的根本性顛倒：它將人的旨意置於只屬於上帝的權柄位置上。

Similarly, Fr. Seraphim Aldea has written from the monastic tradition that authentic prayer is characterized by *kenosis*—self-emptying—rather than self-assertion. "The Desert Fathers," he observes, "would have regarded the notion of 'decreeing' outcomes in prayer as a form of spiritual delusion (*prelest*)—precisely the kind of self-deception that the entire ascetic tradition exists to overcome."

Á sama hátt hevur Pátur Seraphim Aldea skrivað frá munaklífshefðini at ekta bøn er kennimerktur av *kenosis*—sjálvstæðing—heldur enn sjálvskrigning. "Oyðimarkføðurnir," hann viðmerkir, "mundu hava mett hugmyndina um at 'fyriskipa' úrslit í bøn sum eina slag av andligari svikni (*prelest*)—einmitt ta slagið av sjálvssviki sum heilt askétisku hefðin er til at yvirvinna."

同樣，塞拉芬·阿爾德亞神父（Fr. Seraphim Aldea）從修道傳統寫道，真正的禱告以 *kenosis*——虛己——為特徵，而非自我主張。他觀察到：「沙漠教父們會將在禱告中『命定』結果的觀念視為一種屬靈妄想（*prelest*）——正是整個苦修傳統存在就是為了克服的那種自我欺騙。」

Cliffe Knechtle, in his campus apologetics ministry, has often responded to students attracted to prosperity theology by pointing them to Gethsemane: "If Jesus—God in the flesh—prayed 'not my will but yours,' what makes us think we have the authority to overrule the Father's purposes with our declarations?"

Cliffe Knechtle, í hansforsvarsarbeiðinum á háskúlum, hevur ofta svarað næmingum sum eru drigið at vælstandsgudfrøði við at vísa teimum til Getsemane: "Um Jesus—Guð í holdi—bað 'ikki mín vilji men títt,' hvat fær okkum at hugsa at vit hava myndugleikann at yvirsjóðna Faðursins ætlanir við okkara lýsingum?"

克利夫·聶赫特爾（Cliffe Knechtle）在其校園護教事工中，經常透過指向客西馬尼園來回應被成功神學吸引的學生：「如果耶穌——道成肉身的上帝——禱告『不是我的意思，只要你的意思』，那是什麼讓我們認為我們有權柄以我們的宣告來推翻天父的旨意？」

V. Faith as Trust in God Rather Than Confidence in Human Words | Trúgv sum Treysti á Guð Heldur enn Sjálvsørva í Mannaligum Orðum | 信心是對上帝的信靠而非對人類話語的信賴

Hebrews 11: The Hall of Faith | Hebreabræv 11: Trúarsalurin | 希伯來書11章：信心的殿堂

The author of Hebrews defines faith in 11:1: "Now faith is the assurance of things hoped for, the conviction of things not seen." The Greek *hypostasis* (ὑπόστασις, "assurance" or "substance") and *elenchos* (ἔλεγχος, "conviction" or "evidence") both point toward trust in God's character and promises—not toward confidence in the autonomous power of human speech.

Høvundurin í Hebreabrævi marksetir trúgv í 11:1: "Trúgv er grundvøllurin undir tí sum ert er vónast um, og sønnunin fyri tí sum ikki er sætt." Gríska *hypostasis* (ὑπόστασις, "grundvøllur" ella "vessa") og *elenchos* (ἔλεγχος, "sannroynd" ella "váttan") vísa bæði á treysti á Guðs líki og lovnadir—ikki á sjálvsørvu í sjálvráðandi mátti mannaliga máls.

希伯來書作者在11:1定義信心：「信就是所望之事的實底，是未見之事的確據。」希臘文 *hypostasis*（ὑπόστασις，「實底」或「本質」）和 *elenchos*（ἔλεγχος，「確據」或「證據」）都指向對上帝品格和應許的信靠——而非對人類言語自主力量的信賴。

The chapter then proceeds to enumerate the heroes of faith. Critically, the chapter concludes with a sobering acknowledgment:

> "And all these, though commended through their faith, did not receive what was promised, since God had provided something better for us, that apart from us they should not be made perfect." (Hebrews 11:39–40)
>
> "Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword." (Hebrews 11:35–37)

Kapittilið heldur so áfram at nevna hetjurnar av trúgv. Á avgerandi hátt endiar kapittilið við einari alvarligari viðurkenning:

> "Og øll hesi, hóast tey vóru royst gjøgnum trúgv sína, fingur ikki tað sum var lovað, tí Guð hevði ásett okkum nakað betri, at uttan okkum skuldu tey ikki gerast fullkomin." (Hebr 11:39-40)
>
> "Konur fingur deyðu sín aftur við upprísu. Summi vóru pínt og vildu ikki taka við frælsing, til tess at fáa eina betri upprísu. Onnur liðu spott og húðstrýkingar, ja, javnvel leinkjur og myrkastovu. Teir vóru gristaðir, teir vóru sagaðir ítúgv, teir vóru dripin við sverði." (Hebr 11:35-37)

本章接著列舉信心的英雄。至關重要的是，本章以一個令人深思的承認作結：

> 「這些人都是因信得了美好的證據，卻仍未得著所應許的，因為上帝給我們預備了更美的事，叫他們若不與我們同得，就不能完全。」（希伯來書11:39-40）
>
> 「有婦人得自己的死人復活，又有人忍受嚴刑，不肯苟且得釋放，為要得著更美的復活。又有人忍受戲弄、鞭打、捆鎖、監禁各等的磨煉，被石頭打死，被鋸鋸死，被刀殺。」（希伯來書11:35-37）

This passage devastates the "declare and decree" theology. If believers could simply decree health, prosperity, and deliverance, why were these heroes of faith—commended by God Himself—tortured, imprisoned, and killed? The answer is that faith does not guarantee control over outcomes. Faith is trust in God's ultimate goodness and sovereignty even when present circumstances are dire.

Henda grein leggur "lýs og fyriskipa" gudfrøðina í rúgvu. Um truandi kundu einfaldliga fyriskipa heilsu, vælstøðu og frelslu, hví vóru hesar hetjur trúarinnar—royst av Guði sjálvum—píntar, fangatiknar og dripnar? Svarið er at trúgv tryggjar ikki stýri yvir úrslitum. Trúgv er treysti á Guðs endaligan góðleika og yvirhøgd sjálvt tá verandi umstøður eru ógvuligar.

這段經文對「宣告與命定」神學是毀滅性的打擊。如果信徒可以簡單地命定健康、昌盛和拯救，為什麼這些被上帝親自嘉許的信心英雄會被折磨、監禁和殺害？答案是，信心並不保證對結果的掌控。信心是即使在目前環境極為艱難時，仍信靠上帝最終的良善與主權。

Voddie Baucham has powerfully stated: "The prosperity gospel says 'name it and claim it.' But Hebrews 11 says some of God's greatest saints were sawn in two. Did they not have enough faith? The very suggestion is blasphemous." Baucham's observation exposes the pastoral cruelty inherent in the "declare and decree" framework: it implicitly blames suffering believers for insufficient faith or incorrect speech.

Voddie Baucham hevur máttuliga sagt: "Vælstandsevangelið sigur 'nevn tað og krev tað.' Men Hebreabræv 11 sigur at summir av Guðs størstu heiløgum vóru sagaðir ítúgv. Høvdu teir ikki nóg av trú? Sjálvt hugmyndin er gudlastandi." Viðmerkingin hjá Baucham avdekir tað prestaligu grimmleikann sum er innibyrðis í "lýs og fyriskipa" rammanum: hon legur óbeinleiðis sekt á líðandi truandi fyri ónóga trú ella skeivt mál.

沃迪·鮑查姆（Voddie Baucham）有力地陳述：「成功神學說『宣稱並聲索』。但希伯來書11章說，上帝一些最偉大的聖徒被鋸成兩半。他們是否信心不夠？這種暗示本身就是褻瀆。」鮑查姆的觀察揭露了「宣告與命定」框架中固有的牧養殘忍：它隱含地將受苦信徒的苦難歸咎於信心不足或言語不當。

Dr. Leighton Flowers has similarly emphasized that the biblical concept of faith is *theocentric*—centered on who God is—rather than *anthropocentric*—centered on what humans can produce through their verbal declarations. Flowers warns that "declare and decree" theology subtly shifts the object of faith from God Himself to the believer's own spoken words, making faith a form of self-confidence rather than God-confidence.

Dr. Leighton Flowers hevur á líkan hátt lagt dent á at biblískt hugtak um trúgv er *guðsmiðjaða*—miðja á hvør Guð er—heldur enn *mannamiðjaða*—miðja á tað sum menn kunnu framvega gjøgnum munnligar lýsingar. Flowers ávarar at "lýs og fyriskipa" gudfrøði snúr fínt genstandin av trúgv frá Guði sjálvum til tað truandi eigin talaða orð, og ger trúgv at eini slag av sjálvsørvu heldur enn Guðsørvu.

萊頓·弗勞爾斯博士（Dr. Leighton Flowers）同樣強調，聖經中信心的概念是以神為中心的（theocentric）——聚焦於上帝是誰——而非以人為中心的（anthropocentric）——聚焦於人類透過口頭宣告能產生什麼。弗勞爾斯警告，「宣告與命定」神學微妙地將信心的對象從上帝本身轉移到信徒自己所說的話語上，使信心成為一種自信而非對上帝的信賴。

Nate Sala, in his apologetics work, has drawn attention to the epistemological problem with "declare and decree" theology: it is unfalsifiable. If a declared outcome occurs, proponents credit the declaration. If it does not occur, they blame the declarer's insufficient faith. This heads-I-win-tails-you-lose framework, Sala argues, is a hallmark of pseudo-theology rather than genuine biblical teaching.

Nate Sala, í forsvarsarbeiðinum sínum, hevur drigið dáttfestu til fróðskaparproblemið við "lýs og fyriskipa" gudfrøði: tað er óaftalgivandi. Um eitt lýst úrslit hendir, geva tilboðarar metin til

lýsingina. Um tað hendir ikki, skuldabera teir ónóga trú hjá lýsaranum. Hesin rámmi—hyrningur-eg-vinni-kross-tú-tapir—er eitt kennismark av skeiv-gudfrøði heldur enn ekta biblískri kennslu, sigur Sala.

在其護教工作中，奈特·薩拉（Nate Sala）指出了「宣告與命定」神學的知識論問題：它是不可證偽的。如果宣告的結果發生了，支持者就歸功於宣告。如果沒有發生，他們就歸咎於宣告者信心不足。薩拉認為，這種「正面我贏、反面你輸」的框架，是偽神學而非真正聖經教導的標誌。

Jordan Peterson, while approaching this from a psychological rather than strictly theological angle, has observed that the Word of Faith framework bears structural similarities to what he calls "magical thinking"—the belief that verbal formulation directly and mechanistically causes external outcomes. Peterson notes that mature religious consciousness involves accepting the fundamental uncertainty and suffering of existence while maintaining trust in transcendent meaning—which aligns closely with the Hebrews 11 vision of faith.

Jordan Peterson, hóast hann nálgast hetta frá sálarfrøðiligum heldur enn strongliga gudfrøðiligum horninum, hevur viðmerkt at Orðstrúar-rámmin hevur bygnaðarlig líkindi við tað hann kallar "gandahugsun"—trúna á at munnlig mótun beinleiðis og vélleiðis orsakar ytra úrslit. Peterson viðmerkir at vaksin trúarleg meðvitund innber at samtykkja grundleigandi óvissuna og líðingina í tilveruni meðan treysti á yvirhøgt áliti er viðhaldið—sum stendur nær Hebreabræv 11 sjón av trúgv.

喬丹·彼得森（Jordan Peterson）雖然從心理學而非嚴格神學的角度探討此問題，卻觀察到信心話語框架與他所稱的「巫術思維」具有結構性相似——即相信口頭表述直接且機械地導致外在結果。彼得森指出，成熟的宗教意識涉及接受存在的根本不確定性和苦難，同時維持對超越意義的信靠——這與希伯來書11章的信心觀密切一致。

VI. The Practice of Jesus and the Apostles | Iðkan Jesu og Postulanna | 耶穌與使徒的實踐

Jesus Prayed Before Raising Lazarus: John 11 | Jesus Bað Áðrenn Hann Vekti Lasarus: Jóh 11 | 耶穌在使拉撒路復活前禱告：約翰福音11章

When Jesus raised Lazarus from the dead—the most dramatic miracle recorded in the Gospels—He did not "declare and decree" Lazarus back to life in the manner that modern proponents teach. Rather, the text records:

> "Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me." (John 11:41–42)

Tá Jesus vekti Lasarus frá deyða—undursemja mesta sum er skrásett í evangeliurunum—fyriskipaði hann ikki Lasarus aftur til lívsins á tí hættinum sum nútíðar tilboðarar kenna. Heldur skrásetir teksturin:

> "Faðir, eg takki tær at tú hevur hoyrt meg. Eg visti at tú altíð hoyrir meg, men eg segði hetta fyri teirra skuld sum standa rundinum, til tess at teir skulu trúgva at tú hevur sent meg." (Jóh 11:41-42)

當耶穌使拉撒路從死裡復活——福音書中記載的最戲劇性的神蹟——祂並沒有以現代支持者所教導的方式「宣告與命定」拉撒路復活。相反，經文記載：

> 「父啊，我感謝你，因為你已經聽我了。我也知道你常聽我，但我說這話是為周圍站著的眾人，叫他們信是你差了我來。」（約翰福音11:41-42）

Jesus explicitly frames the miracle as an act of the Father in response to the Son's prayer. Even though Jesus then commands "Lazarus, come out!" (v. 43), the theological context established by His prayer makes clear that this command is exercised in perfect unity with the Father's will—not as an autonomous human decree.

Jesus rámmar undursemjuna harðliga sum eitt verk Faðursins sum svar til bøn Sonarins. Sjálvt hóast Jesus síðan boðar "Lasarus, kom út!" (v. 43), gudfrøðiligi samanhangurin sum er sett av bøn Hans ger greitt at hetta boð er iðkað í fullkomnum sameind við vilja Faðursins—ikki sum eitt sjálvstøðugt mannaligar fyriskipan.

耶穌明確地將神蹟框定為天父回應聖子禱告的行為。儘管耶穌隨後命令「拉撒路，出來！」（43節），但祂的禱告所建立的神學語境清楚表明，這一命令是在與天父旨意完全合一中行使的——而非作為自主的人類命令。

Dr. Craig Keener, in his magisterial commentary on John's Gospel, notes that the prayer of Jesus in John 11:41–42 is deliberately included by the evangelist to prevent readers from interpreting the miracle as an act of autonomous human power. Keener writes that "Jesus' prayer demonstrates that the power at work is not inherent in the speaker but proceeds from the Father. The miracle is theocentric, not anthropocentric."

Dr. Craig Keener, í sínum meistarliga kommentari um Evangelium Jóhannesar, viðmerkir at bøn Jesu í Jóh 11:41-42 er vísvitandi tikin við av evangelistinum at forða lesarum frá at túlka undursemjuna sum eitt verk av sjálvsráðandi mannaligari máttum. Keener skrivar at "bøn Jesu vísir at máttarin sum virkar er ikki innibyrðis í talaranum men kemur frá Faðurinum. Undursemjan er guðsmiðjað, ikki mannamiðjað."

克雷格·基納博士（Dr. Craig Keener）在其關於約翰福音的權威註釋中指出，耶穌在約翰福音11:41-42中的禱告是福音書作者故意包含的，以防止讀者將神蹟解讀為自主人類能力的行為。基納寫道：「耶穌的禱告表明，運作中的能力不是說話者固有的，而是從天父而來。這神蹟是以神為中心的，而非以人為中心的。」

The Early Church Prayed for Boldness: Acts 4:23–31 | Fyrru Kirkjan Bað um Djarvsemi: Ap 4:23-31 | 初代教會為膽量禱告：使徒行傳4:23-31

After Peter and John were threatened by the Sanhedrin, the early church gathered and prayed. Their prayer is recorded in detail in Acts 4:24–30. Notably, they did not "declare and decree" the overthrow of their persecutors or command their circumstances to change. Instead, they prayed:

> "And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness." (Acts 4:29)

Eftir at Petur og Jóhannes vóru hótaðir av Ráðinum, savnaðist fyrru kirkjan og bað. Bøn teirra er skrásett í smálutum í Ap 4:24-30. Markvert er at teir "lýstu og fyriskipuðu" ikki niðurlægingina hjá ofsókarunum ella boðuðu umstøðunum at broytast. Í staðin báðu teir:

> "Og nú, Harri, sígg á hótanir teirra og gev tænarunum tínum at halda áfram at tala orð títt við allari djarvsemi." (Ap 4:29)

在彼得和約翰受到公會的威脅後，初代教會聚集禱告。他們的禱告被詳細記載在使徒行傳4:24-30。值得注意的是，他們沒有「宣告與命定」迫害者的垮台或命令環境改變。相反，他們禱告道：

> 「主啊，他們恐嚇我們，現在求主鑒察，一面叫你僕人大放膽量講你的道。」（使徒行傳4:29）

They asked God to *grant* them boldness. They did not decree boldness into existence. They acknowledged God as sovereign ("Sovereign Lord, who made the heaven and the earth," v. 24) and submitted their situation to His authority.

Teir báðu Guð at *geva* teimum djarvsemi. Teir fyriskipuðu ikki djarvsemi til verueru. Teir góðkendu Guð sum yvirhøgan ("Yvirhøgi Harri, sum gjørdi himmalin og jørðina," v. 24) og undirkostaðu støðu sína hans myndugleika.

他們求上帝賜給他們膽量。他們沒有命定膽量成為現實。他們承認上帝為至高主權者（「主宰啊，你是造天、地、海和其中萬物的」，24節），並將他們的處境交託給祂的權柄。

Robby Gallaty has emphasized this text in his discipleship teaching, noting that "the early church's response to persecution was prayer—not declarations of victory over their enemies. They trusted God with the outcome and asked for courage to be faithful. That's the model we see throughout Acts."

Robby Gallaty hevur lagt dent á hetta tekstið í lærusveina-kennsluni sínari, og viðmerkir at "svar fyrru kirkjunar til ofsóking var bøn—ikki sigrslýsingar yvir fíandinum. Teir treyttu Guði við úrslitinum og báðu um hugmót at vera trúfastir. Tað er fyrimyndin sum vit síggja í øllum Apastulagerningunum."

羅比·加拉蒂（Robby Gallaty）在其門徒訓練教導中強調了這段經文，指出：「初代教會對逼迫的回應是禱告——而非宣告勝過仇敵。他們將結果交託給上帝，並祈求忠心的勇氣。這就是我們在整卷使徒行傳中看到的模式。」

Paul's Apostolic Practice | Iðkan Páls Postula | 保羅使徒的實踐

The apostle Paul, who had more authority to "declare and decree" than any modern teacher could claim, consistently modeled prayer rather than decree. His letters are filled with prayers for churches:

> "For this reason I bow my knees before the Father..." (Ephesians 3:14) "I do not cease to give thanks for you, remembering you in my prayers..." (Ephesians 1:16) "And it is my prayer that your love may abound more and more..." (Philippians 1:9)

Postul Páll, sum hevði meira myndugleika at "lýsa og fyriskipa" enn nakran nútíðar lærari kann halda sær, sýndi støðugt bøn heldur enn fyriskipan. Brøvini hansara eru full av bønum fyri kyrkjurnar:

> "Fyri hesa orsøk beygi eg knæ mín fyri Faðurinum..." (Ef 3:14) "Eg letti ikki at takka fyri tykkum, minst á tykkum í bønum mínum..." (Ef 1:16) "Og tað er bøn mín at kærleiki tykkara skal vøksa alt meira og meira..." (Fil 1:9)

使徒保羅，比任何現代教師所能聲稱的都擁有更多「宣告與命定」的權柄，卻始終示範禱告而非命定。他的書信充滿了為教會的代禱：

> 「因此，我在父面前屈膝……」（以弗所書3:14）「我……不住地為你們感謝上帝，禱告的時候常提到你們……」（以弗所書1:16）「我所禱告的，就是要你們的愛心在知識和各樣見識上多而又多……」（腓立比書1:9）

Paul never tells churches to "decree" their healing, prosperity, or spiritual growth. He prays *to God* on their behalf, trusting God to work according to His will. Moreover, Paul himself experienced a "thorn in the flesh" (2 Corinthians 12:7–10) that God declined to remove despite Paul's repeated prayers. If "declaring and decreeing" worked as modern proponents claim, Paul could simply have decreed the thorn removed. Instead, God told him: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9).

Páll sigur aldrig kyrkjunum at "fyriskipa" heilsu, vælstøðu, ella andligan vøkst. Hann biður *til Guð* fyri teirra vegnar, og treytir Guði at virka eftir vilja Hans. Umframt hetta hevði Páll sjálvur ein "torn í holdinum" (2 Kor 12:7-10) sum Guð noktaði at taka burtur, hóast Páll bað aftur og aftur. Um "lýsa og fyriskipa" virkaði sum nútíðar tilboðarar halda, hevði Páll einfaldliga kunnu fyriskipað torninum burtur. Í staðin segði Guð honum: "Náðin mín er nóg fyri teg, tí mátturin mín verður fullkomin í veikleika" (2 Kor 12:9).

保羅從未告訴教會要「命定」他們的醫治、昌盛或屬靈成長。他為他們向上帝禱告，信靠上帝按祂的旨意工作。此外，保羅自己經歷了「肉體上的刺」（哥林多後書12:7-10），儘管保羅多次禱告，上帝卻拒絕除去它。如果「宣告與命定」如現代支持者所聲稱的那樣有效，保羅只需命定那根刺被除

去即可。然而上帝卻告訴他:「我的恩典夠你用的，因為我的能力是在人的軟弱上顯得完全。」(哥林多後書12:9)

John MacArthur has pointed to 2 Corinthians 12 as "the decisive refutation of Word of Faith theology. Here is the greatest apostle, a man who raised the dead and healed the sick, who cannot decree away his own affliction. God says no—and Paul accepts it. That is faith."

John MacArthur hevur víst á 2 Kor 12 sum "avgerandi mótløgu móti Orðstrúar-gudfrøðini. Her er stórsti postulur, ein maður sum vekti deyðu og lækti sjúku, sum kann ikki fyriskipa veiku sína burtur. Guð sigur nei—og Páll tektir tað. Tað er trúgv."

約翰·麥克阿瑟(John MacArthur)指出哥林多後書12章為「對信心話語神學的決定性反駁。這是最偉大的使徒，一個使死人復活、醫治病人的人，卻不能命定自己的苦難消除。上帝說不——而保羅接受了。這才是信心。」

Dr. Michael Brown, who himself operates within charismatic circles but has been careful to distinguish biblical charismatic practice from Word of Faith excesses, has acknowledged that "there is no New Testament model for believers 'declaring and decreeing' things into existence. The apostles prayed, they preached, they exercised spiritual gifts under the Spirit's direction—but they did not treat their own words as autonomous instruments of creative power."

Dr. Michael Brown, sum sjálvur virkar innan karismatiskum kringunum men hevur verið vandligur at greina biblískan karismatískan sið frá Orðstrúar-yvirdriftum, hevur góðkent at "tað er eingin Nýggja Testamenti-fyrimynd fyri truandi at 'lýsa og fyriskipa' lutir til verueru. Postularnir báðu, teir predikaðu, teir iðkaðu andligar gávur undir leiðslu Andans—men teir viðgórust ikki við egnum orðunum sum sjálvráðandi amboðum av skapandamátti."

邁克爾·布朗博士(Dr. Michael Brown)本身在靈恩圈子中事奉，但一直謹慎地區分合乎聖經的靈恩實踐與信心話語的過度行為，他承認:「新約中沒有信徒『宣告與命定』事物成就的模式。使徒們禱告、傳道、在聖靈的引導下運用屬靈恩賜——但他們沒有將自己的話語視為具有創造力的自主工具。」

VII. Theological and Pastoral Dangers | Gudfrøðiligar og Prestalígar Vandleiki | 神學與牧養的危險

The "declare and decree" teaching produces several serious theological and pastoral problems.

"Lýs og fyriskipa" kenningin framleiðir fleiri alvarligar gudfrøðiligar og prestalígar vandleikar.

「宣告與命定」教導產生了數個嚴重的神學和牧養問題。

First, it compromises divine sovereignty. If human declarations can independently determine outcomes, then God's sovereignty is limited by human speech. This is theologically incoherent within any orthodox Christian framework—whether Protestant, Catholic, or Orthodox.

Fyrst, hon skerðir gudligan yvirhøgdleika. Um mannaligar lýsingar kunnu sjálvstøðugt avgerja úrslit, so er Guðs yvirhøgd avmarka av mannaligum máli. Hetta er gudfrøðiliga ósamhangur innan hvønn rætt-truandi kristiligum rámma—hvørt protestantiskum, katolskum ella rættruandi.

首先，它損害了神的主權。如果人類的宣告能獨立地決定結果，那麼上帝的主權就受到人類言語的限制。這在任何正統基督教框架內——無論是新教、天主教還是東正教——在神學上都是不連貫的。

Second, it creates pastoral cruelty. When a believer "declares and decrees" healing but remains sick, the framework implies that their faith was insufficient or their words were wrong. This produces guilt, shame, and spiritual despair in people who are already suffering.

Næst, hon skapar prestaligu grimmleika. Tá truandi "lýsir og fyriskipar" lækni men verður áfram sjúkur, sigur rámmin at trú teirra var ónóg ella orð teirra vóru skeiv. Hetta framleiðir sekt, skam, og andligan vonleysu hjá fólkum sum longu líða.

其次，它造成牧養上的殘忍。當信徒「宣告與命定」醫治卻仍然生病時，這個框架暗示他們的信心不足或他們的話語有誤。這在已經受苦的人身上產生罪疚感、羞恥和屬靈絕望。

Third, it borders on magical thinking. As Fr. Chad Ripperger and Bishop Robert Barron have both noted from different theological traditions, the belief that correctly formulated human speech compels spiritual or material outcomes bears more resemblance to incantation than to prayer. The Christian tradition has consistently distinguished between prayer (which addresses a personal God and submits to His will) and magic (which attempts to manipulate impersonal forces through verbal formulas).

Triðja, hon liggur í markinum til gandahugsanar. Sum Pátur Chad Ripperger og Biskupur Robert Barron hava báðir viðmerkt frá ymsum gudfrøðiligum hefðum, trúnin á at rætt mótaðu mannalig mál tvinga andlig ella eflislig úrslit líkist meira trøllskapar-søngum enn bøn. Kristna hefðin hevur støðugt greint millum bøn (sum vender sær at einum persónligum Guði og undirkastar sær Hans vilja) og galdur (sum roynir at stýra ópersónligum kreftum gjøgnum munnligar formlar).

第三，它接近巫術思維。正如查德·里珀格神父和巴倫主教從不同的神學傳統都指出的，相信正確配方的人類言語能強迫屬靈或物質結果的發生，更像咒語而非禱告。基督教傳統始終區分禱告（向有位格的上帝說話並順服祂的旨意）與魔法（試圖透過口頭公式操控非位格的力量）。

Fr. Vincent Lampert, an exorcist in the Catholic tradition, has warned that "any spiritual practice that operates on the principle that human words possess inherent power to compel spiritual realities is operating on an occult principle, not a Christian one. In the Christian tradition, we ask God; we do not command Him."

Pátur Vincent Lampert, ein útdrívingarmaður í katolsku hefðini, hevur ávart at "hvør sum helst andligur siður sum virkar á grundmynstrinum at mannalig orð hava innibyrðis mátt at tvinga andligan veruleika virkar á einum duldum grundmynstri, ikki kristiligum. Í kristilegu hefðini biðja vit Guð; vit boða Honum ikki."

文森特·蘭伯特神父（Fr. Vincent Lampert），天主教傳統中的驅魔師，警告說：「任何以人類話語擁有固有力量來強迫屬靈現實為原則運作的屬靈實踐，都是在神秘學（occult）原則而非基督教原則上運作。在基督教傳統中，我們祈求上帝；我們不命令祂。」

Msgr. Stephen Rossetti has similarly observed from his extensive ministry of deliverance that "one of the most dangerous spiritual errors of our time is the confusion between prayer and incantation. Prayer is relational—it involves speaking to a Person. Incantation is transactional—it involves speaking formulas to produce effects. The 'declare and decree' movement, however well-intentioned, often crosses from the first into the second."

Prælatur Stephen Rossetti hevur á líkan hátt viðmerkt frá sínum víðfevndu frígevingartænastu at "ein av teim mest vanlegu andligu villum í okkara tíð er blandingin millum bøn og trøllskaparsøng. Bøn er sambandsmál—hon innber at tala til eina Persónu. Trøllskaparsøngur er handilsmál—hann innber at tala formlar til at framleiða ávirkanir. 'Lýs og fyriskipa' rørslan, hvussu vel hætlaður hon er, fer ofta frá tí fyrstu yvir í tað síðara."

羅塞蒂閣下（Msgr. Stephen Rossetti）從其廣泛的釋放事工中同樣觀察到：「我們這個時代最危險的屬靈錯誤之一，就是混淆禱告與咒語。禱告是關係性的——它涉及對一個位格的說話。咒語是交易性的——它涉及說出公式以產生效果。『宣告與命定』運動，無論初衷多麼良好，往往從前者跨越到後者。」

Rev. Deacon Professor Dr. Sherman Kuek OFS has articulated this concern in terms of sacramental theology: "In the Catholic and Orthodox traditions, even sacramental words—'This is my body,' 'I absolve you'—derive their efficacy not from the priest's personal power but from Christ acting through the ordained minister within the Church's liturgical authority. If even sacramental speech requires divine institution and ecclesial authorization, how much less can casual human declarations create spiritual reality?"

Hjálparprestur Professor Dr. Sherman Kuek OFS hevur orðað hesa áhyggjuna í samanhanginum av sakramental gudfrøði: "Í katolskum og rætttrúandi hefðum, sjálvt sakramental orð—'Hetta er líkami mín,' 'Eg loysir teg'—fáa virknina sína ikki frá prestins persónliga mátti men frá Kristi sum virkar gjøgnum vígda tænarann innan liturgíska myndugleikanum hjá Kirkjuni. Um sjálvt sakramental mál krevur gudligan stovnan og kyrkjuligan heimild, hvussu nógv minni kunnu vanlig mannalig lýsingar skapa andligan veruleika?"

許國雄執事教授博士（Rev. Deacon Professor Dr. Sherman Kuek OFS）從聖事神學的角度表達了這一關切：「在天主教和東正教傳統中，即使是聖事性的話語——『這是我的身體』、『我赦免你』——其效力也不是來自司祭個人的能力，而是來自基督透過被祝聖的聖職人員在教會禮儀權柄內的行動。如果連聖事性的言語都需要神聖的設立和教會的授權，那麼隨意的人類宣告又怎能創造屬靈的現實？」

John Lennox, the Oxford mathematician and Christian apologist, has addressed the broader philosophical issue: "There is a categorical difference between God's speech acts and human speech acts. When Genesis says 'God said, Let there be light,' it is describing an exercise of omnipotent creative will. When a human being speaks, they are exercising a creaturely capacity within the created order. To blur this distinction is not just bad theology—it is bad metaphysics."

John Lennox, Oxfords-støddfrøðingurin og kristiligur forsvarsmaður, hevur viðgjørt víðari heimspekiliga spurningin: "Tað er ein bólksgreinsla millum málverk Guðs og málverk manna. Tá 1. Mós sigur 'Guð segði, Verði ljós,' lýsir hon eina iðkan av allveldismáttugum skapandi vilja. Tá maður talar, iðkar hann eina skapningsevni innan skapaðu skipanini. At ruska hesa greinsluna er ikki bert slæm gudfrøði—tað er slæm veruleikafrøði."

牛津數學家和基督教護教家約翰·倫諾克斯（John Lennox）論述了更廣泛的哲學問題：「上帝的言語行為與人類的言語行為之間存在範疇性的差異。當創世記說『上帝說：要有光』時，它描述的是全能創造意志的行使。當人類說話時，他們是在被造秩序中行使受造物的能力。模糊這一區分不僅是糟糕的神學——更是糟糕的形而上學。」

VIII. A Proper Biblical Alternative | Eitt Rætt Biblískt Alternativ | 合乎聖經的正確替代方案

This essay does not argue against bold, confident, faith-filled prayer. Scripture encourages believers to pray with boldness:

> "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (Hebrews 4:16)

Henda ritgerð argumenterar ikki á móti djarvsligum, sjálvstøðugum, trúarfullum bøn. Skriftin vegleiðir truandi at biðja djarvliga:

> "Lat okkum tá við sjálvstøðu nálgast náðarstólinum, til tess at fáa miskunn og finna náðu til hjálp í neyðartíð." (Hebr 4:16)

本文並非反對大膽的、有信心的、充滿信靠的禱告。聖經鼓勵信徒大膽地禱告：

> 「所以，我們只管坦然無懼地來到施恩的寶座前，為要得憐恤，蒙恩惠，作隨時的幫助。」（希伯來書4:16）

Believers are also called to speak God's truth, to proclaim the gospel, to declare what God has already accomplished in Christ, and to confess the faith. These are legitimate biblical practices. The problem with "declare and decree" is not that believers speak—it is that the framework claims human speech possesses autonomous creative power, independent of God's will and sovereign purposes.

Truandi eru eisini kallaðir at tala Guðs sannleika, at fráboða evangeliið, at lýsa tað sum Guð hevur longu gjørt í Kristi, og at játta trúna. Hesar eru lógligar biblískar iðkanir. Problemið við "lýs og fyriskipa" er ikki at truandi tala—tað er at rámmin heldur at mannaligt mál hevur sjálvráðandi skapandarkraft, óavhópandi av Guðs vilja og yvirhøgum ætlanunum.

信徒也被呼召說出上帝的真理、宣講福音、宣告上帝已經在基督裡成就的事、並認信信仰。這些是合法的聖經實踐。「宣告與命定」的問題不在於信徒說話——而在於這個框架聲稱人類言語擁有自主的創造力，獨立於上帝的旨意和主權計劃之外。

As Dr. Tom Wadsworth has articulated: "There is a world of difference between proclaiming what God has said and presuming to say what only God can say. The first is faithful witness. The second is theological presumption."

Sum Dr. Tom Wadsworth hevur orðað: "Tað er ein heimur av greinslu millum at fráboða tað Guð hevur sagt og at ætla sær at siga tað sum einans Guð kann siga. Tað fyrra er trúfastur vitni. Tað síðara er gudfrøðiligur frekja."

正如湯姆·沃茲沃斯博士（Dr. Tom Wadsworth）所闡述的：「宣告上帝已經說的話與擅自說只有上帝才能說的話之間有天壤之別。前者是忠心的見證。後者是神學上的僭越。」

Vlad Savchuk, a pastor who operates within charismatic and Pentecostal traditions, has himself acknowledged the need for discernment in this area, teaching that "authority in the Spirit is always exercised under the authority of the Word and the will of God. We do not invent authority—we exercise what God has delegated, within the boundaries He has established."

Vlad Savchuk, ein prestur sum virkar innan karismatiskum og pinkustu hefðum, hevur sjálvur góðkent neyðuna fyri greinslu á hesum økinum, og kennir at "myndugleiki í Andanum er altíð iðkaður undir myndugleikanum hjá Orðinum og Guðs vilja. Vit uppfinna ikki myndugleika—vit iðka tað Guð hevur útveitt, innan tey markini Hann hevur sett."

弗拉德·薩夫丘克（Vlad Savchuk），一位在靈恩和五旬節傳統中事奉的牧師，本身也承認在這一領域需要分辨力，教導說：「在聖靈中的權柄總是在聖言和上帝旨意的權柄之下行使的。我們不發明權柄——我們在上帝所設立的界限之內行使祂所委託的。」

IX. Conclusion | Niðurlag | 結論

The "declare and decree" practice, as popularly taught and practiced in Word of Faith and prosperity gospel circles, lacks sound biblical warrant. Scripture consistently reserves the power of decreeing reality to God alone, grounds this power in His unique ontological status as Creator, and models prayer as submissive petition rather than autonomous declaration. The primary proof text for the practice—Job 22:28—is spoken by a character whose theology God Himself rebukes. The practice of Jesus and the apostles consistently demonstrates prayer, submission, and trust rather than the decreeing of outcomes. The greatest heroes of faith in

Hebrews 11 suffered without receiving what they hoped for, demonstrating that faith is trust in God rather than confidence in the autonomous power of human speech.

"Lýs og fyriskipa" siðurin, sum hann er vanliga kenndur og iðkaður í Orðstrúar- og vælstandsevangeliakringunum, vantar treystan biblískan grundvøll. Skriftin gevur støðugt máttin at fyriskipa veruleikan einans Guði, grundar henda mátt í Hans einastavliga veruleikaleiga støðu sum Skapari, og sýnir bøn sum undirkastandandi biðju heldur enn sjálvráðandi lýsing. Frumliga sannangreinin fyri siðinum—Job 22:28—er talin av einum persóni hjá hvørjum gudfrøðina Guð sjálvur ávarar. Iðkan Jesu og postulanna sýnir støðugt bøn, undirkast og treysti heldur enn fyriskipan av úrslitum. Størstu hetjurnar av trúgv í Hebreabrævi 11 liðu uttan at fáa tað teir vónaðust um, og sýna at trúgv er treysti á Guð heldur enn sjálvsørva í sjálvráðandi mátti mannaliga máls.

「宣告與命定」的做法，按其在信心話語和成功神學圈子中普遍教導和實踐的方式，缺乏健全的聖經根據。聖經始終將命定現實的能力專屬於上帝，將這能力根植於祂作為造物主的獨特本體論地位，並以順服的祈求而非自主的宣告來示範禱告。該做法的主要證明經文——約伯記22:28——是由一個其神學被上帝親自斥責的人物所說的。耶穌和使徒的實踐始終展示的是禱告、順服和信靠，而非命定結果。希伯來書11章中最偉大的信心英雄在未得著所盼望之物的情況下受苦，證明信心是對上帝的信靠，而非對人類言語自主力量的信賴。

Christians are called to bold, confident, persevering prayer—but prayer that submits to the will of God, trusts in His sovereignty, and finds its security not in the power of human words but in the character of the God to whom those words are addressed. As Jesus taught us: "Your kingdom come, your will be done."

Kristin eru kallaðu til djarvslíga, sjálvstøðuga, úthaldandi bøn—men bøn sum undirkastar seg vilja Guðs, treytir yvirhøgdleikanum Hans, og finnur trygd sína ikki í mátti mannaligra orða men í líkinum hjá Guðinum sum orðini eru send til. Sum Jesus kendi okkum: "Ríki títt komi, vilji títt verði."

基督徒被呼召進入大膽的、有信心的、恆切的禱告——但這禱告是順服上帝旨意的、信靠祂主權的，其安全感不在於人類話語的力量，而在於那位話語所指向之上帝的品格。正如耶穌教導我們的:「願你的國降臨。願你的旨意成就。」

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Soli Deo Gloria

Einans Guði til Dýrð

唯獨歸榮耀予上帝